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WOMAN'S WORK

A Foreign Missions Magazine

VOL. XXXII. FEBRUARY, 1917 No. 2.

Dr. Alice Mitchell, of Woodstock, India, daughter of our former honored Board Secretary, Rev. Dr. Arthur Mitchell, passed quickly from this life into the life eternal on November the twenty-first. Miss Mitchell's missionary career of twenty-one years centered in Woodstock College, Landour, North India, where she filled one office after another with ease and ability, and a year ago succeeded to the presidency of that institution. Although exceptionally retiring and unassuming in manner and spirit, she was never afraid to undertake any responsibility which was laid upon her, and it was interesting to note her restraint in expressing her own enthusiasm and her boundless ambitions for her beloved Woodstock. Dr. Mitchell rarely took a furlough, but she returned to this country last spring, spent a happy summer with her family, and was anticipating a speedy return to India. Death came as a great surprise to her, as to all her friends, following a surgical operation which she spoke of as of small moment. The influence of her character, her faithfulness to duty, her humility and quiet cheerfulness has meant more to the hundreds of students in Woodstock school and college than can ever be told.

When the subject of union among Christians has been under discussion, the remark has often been made that the missionaries were nearer to practical union than the Church at home and the native converts nearer than the missionaries. It could scarcely be expected that Christians in Chosen but lately out of the darkness of heathenism, could grasp the subtleties of difference which divide, for instance, Northern and Southern Presbyterians. Each of these branches of the Presbyterian Church has a mission in Chosen, the Australian and the Canadian Churches also have theirs. Most wisely, from the time when there were but two missions, it was planned to organize but one Presbyterian Church in Chosen. A Council was formed to which were referred all questions of common interest and which arranged the division of territory assigned to the different Missions and appointed sessional committees of three to examine candidates for church membership, administer discipline and organize churches. In time, a regular native presbytery was established, of which the missionaries were also members. There are now seven presbyteries and a General Assembly for the whole country. Missions and missionaries get their authority from this highest church court. They tell us with just pride that there has never been friction between one Mission and another, nor between native and foreign brethren. There is one united harmonious Presbyterian church for all of Chosen, with one General Assembly having 132 ordained native ministers, with 224 organized, and 1,850 unorganized churches; 332 elders, with a total baptized membership of 61,370. Associated with these are 93 ordained foreign missionaries.

From individuals who have returned to this country from Syria come disheartening accounts of continued distress there, and from the American Committee for Armenian and Syrian Relief come redoubled appeals for thank-offerings from Americans who have enjoyed comfort and abundance for Christmas. "The Christmas ship has sailed, but its entire cargo of wheat, flour, rice, etc., will be but a mouthful when distributed among hundreds of thousands of hungry people. Another

ship is to sail as soon as funds for the cargo of food can be secured. Money is being cabled by the Committee as rapidly as possible, and American commissions composed of consuls and missionaries are using it for the purchase of available supplies. There may be no cakes or candy in the stockings of the little children in Syria this year; in fact, there may be no stockings, but when a child or man is hungry there is nothing sweeter than plain bread. Money sent to Mr. Charles R. Crane, Treasurer of the Committee, at No. 70 Fifth Avenue, New York City, will be cabled promptly to American consuls and missionaries in the various distribution centers in Armenia, Syria and Palestine.

What Shall I Do with My Life? is the title of a strong appeal, printed in leaflet form by the Assembly's Board. Its call is for just the right kind of men and women to take up the waiting opportunities for service abroad. Women teachers are urgently needed for: the Girls' School at Tabriz, Persia; in Paotingfu, China; in Bogota, Colombia; in Caracas, Venezuela; in Chong-ju, Chosen; in the Kolhapur Girls' School, W. India; in the Harriet House School for Girls in Bangkok, Siam. Evangelistic women workers are begged for in South America, Persia, N. Siam and Guatemala. And from every dispensary, hospital and medical school, from every mission station comes the call for trained nurses, trained not only for active service in nursing, but also competent to head a hospital force of nurses and to train these for their work, competent, too, to bring the Divine Message which heals souls as well as bodies.

Especially in Chosen is there acute need of doctors and nurses. Hospitals which are manned by only one physician have to be closed when he is necessarily absent. At Fusan, at Taiku, at Chung Ju, and elsewhere, this has occurred repeatedly.

There seems to be some quality in the atmosphere of Chosen peculiarly favorable to the growth of loyalty and a sense of responsibility to our magazine. The Editor feels genuine gratitude to all those busy women who have taken their precious time to write her frequent interesting and informing letters about their homes and their work.

Those masters of apothegm, the French, have a saying, *"Les absents out toujours tort"*—those absent are always the ones to blame. Experience with missions and missionaries upsets this with many other preconceived theories. In consultations among Board members at home one often hears it said, "We do not understand just how thus and so happened, but we can be quite sure the missionary did the very best that could be done under the circumstances." And over and over again in missionaries' letters comes the remark: "We wish we could have this or do that—but our Board sees not just a part but the whole; we know they will do the best they can for us!"

A Woman of ability and attractive personality was asked recently to undertake the duties of an office in one of the church missionary organizations, for which her friends knew her to be fully competent. "Oh!" she replied, "I should not dare to assume such a responsibility!" May it not be truthfully said to a woman who gives this reason for not doing a specially needed piece of work, that one does not escape responsibility by not assuming it? The responsibility is hers just the same, no other person can do her work. The alternative is between a responsibility assumed or one shirked.

A small Korean, of five years old, had learned from his Christian parents to say grace before meals, but omitted the ceremony as he began on his supper of warmed-over rice. To his father's reproof he replied firmly, "We have asked a blessing on that already."

Our Missionaries in Chosen

AND POST OFFICE ADDRESSES

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Mrs. J. G. Holdcroft,	" "				

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Team Work in Pyeng Yang

MRS. S. A. MOFFETT

OUR two classes for October, 1916, have closed; two hundred and ninety-one studied in the first, one hundred and twenty in the second. We women draw a breath of relief when the latter, or Workers' Class, is over, for these are the women who give their time to visiting needy villages and holding classes. We meet those from our assigned territory and arrange the schedule for the year.

Now cold weather has come, the outside of the house has been made beautiful with a nice new coat of mud, but the inside is forlorn without the *moksa*. This is true of most of the homes here. Some, where the children are old enough or can stay with a neighbor, send both father and mother out to help the country churches. Even the children are eager to do their share during the present scarcity of workers. Those in the dormitory hold a Sunday-school in "Pigville"; a little girl of thirteen, Mary Swallen, has for two years taught the primary class in her mother's Sunday-school. Though it means Saturday afternoon spent in study, she says: "There is no one else to do it and you couldn't let those little things just run around anywhere!"

Our great difficulty is the lack of women workers. The Methodists, with about one-fifth of our work, have twice as many single women. So Miss Doriss is this year trying to spend a day with each church instead of holding six-day classes. She can at least gather the women, find out some of their problems, encourage and counsel them; then perhaps leave a few pictures cut from magazines to brighten their dull little mud houses. Wouldn't a picture pasted on the wall mean a good deal to you if the only other adornment was a huge cage-like affair of yellow paper suspended from the ceiling to hold your husband's hat?

In a near-by village, where we hope to hold several long classes, the only resident church officer has a house of two rooms. Here the visiting missionary or Korean pastor must be entertained. So one room, six by six, is vacated by the family of five people; the missionary's cot is put in diagonally across the tiny room and there are still two corners left for him. But

One way of itinerating in Chosen. The missionaries who had occupied these chairs were Mrs. Welbon and Miss Pierpont, who were for the moment in the boat from which the picture was taken. Photo. given by Mrs. A. F. Schauffler.

what about the other room? Dr. Moffett asked about the possibility of providing better quarters.

"Yes, we could sell this house for three and a half dollars, and twelve and a half more would buy a nice one." Yet how utterly impossible for that man to save enough in years to accomplish this! Often the amounts needed are small—twenty dollars will buy a hill which will enable three families to farm and support themselves instead of starving; fifteen dollars will buy a cotton machine and make another family independent; three and a half dollars a month will support a girl at school; a few dollars will buy work embroidered at the girls' school and enable more girls to support themselves by making bureau and table-scarfs, underwear, table linen, cushion covers, Korean bags, etc.

Children cannot enter the regular schools under eight years. Recently one of our Korean pastors, distressed at the number of unkempt children hanging around dirty alleys, asked Mrs. Bernheisel if she would let them have some material left in her box if they gathered the little ones into a kindergarten. Mr. Reiner would give them a room in the temporary Academy building and two young married women, seventeen or eighteen years old, with accommodating mothers-in-law, had promised to give their time. She assented, though the supply was small —and a few weeks later was told that school was running with an attendance of ninety. They have a few pairs of scissors, a little paper and a full supply of fingers for counting.

Not long ago, our American ambassador, Mr. Guthrie, passed through here on his way to China on diplomatic business. Our most patriotic little "foreign children," as all but Koreans and Japanese are called here, felt that they were not only upholding the honor of the American nation, but almost visiting the land they looked upon as home, though some have never seen it. They walked the two miles to the station and held up three big flags as the train came in. Then a verse of the "Star Spangled Banner" brought tears to many eyes. Those strains found their way to every American heart, representative of the nation and commoner alike.

That may sound tinged with regret or longing. But, on the other hand, how often we have the privilege of listening to a huge audience singing in harmony, "Jesus Loves Me," or one of the other old hymns. Even the old missionaries feel the thrill still when they see the peaceful faces under the white head-dresses of these women, born into a world peopled for them with myriad devils, a world of hate, deceit and dirt. We sometimes wonder, when debts are not paid or a church officer begs that a woman who cannot graduate from Bible Institute be given a paper "to look like a diploma,"

whether the renewing of their souls may not be a little like that of their houses, just a coat of mud. But when we see young girls giving their watches (we have two which we do not know what to do with), men and women giving two or three months' salary toward a new church building, others taking long journeys on foot and spending several weeks in Bible-study, giving many days of service in their own or other villages—we feel humbled before them.

PYENG YANG.

Hospital Work Under Handicaps

MRS. ROY K. SMITH

WORK at Cornelius Baker Hospital has been heavy of late, all the beds are now in use. Instead of Dr. Smith giving a talk at the Women's Bible Class, as he has in other years, we had the hospital Biblewoman, Kim Sinhai, tell the women about the hospital, to get them interested, both for their own good and for the influence a word from them would have with women all over the province. We got more dispensary patients and more money for their treatment from the women's class than from the men's. As for the results, when they go back home to tell neighbors about the hospital, the future will tell.

In her talk Kim Sinhai paid a glowing tribute not only to the good and generous donor of the hospital,* but also to the other friends who had sent quilts and scraps for quilts, picture-cards and books, saying that all these people not only sent their gifts, but their love and prayers as well. The Andong women had helped all they could with the bedding and clothing and now it was the privilege of the women from the country to spread the fame of the hospital throughout the district and make it possible for the sick to be helped. Then she described in detail the beds, so wide, so high, so many mattresses and covers all for just one person; the bath-tub, with the wonderful system which brought water in from the well, heated it, and gave a whole tub of warm water; the great stove in the basement which sent hot water up through pipes to warm the rooms; the wonderful instruments in the operating-room, and, lastly, the medicine which made one sleep and not feel pain, but which did not permanently change one's identity. (One Korean voiced the thought of many when he asked if one were not another person altogether when he awoke from an anæsthetic.) Then she told of the well-stocked drug-room, emphasizing the increased cost of the western medicines due to the war. Some of the operations were described, one, in particular, being interesting, as there are so many hare-lips here and this operation was so successful. She mentioned some failures, too, showing the need of early treatment for some conditions. One source of wonder was the freedom from pus and the rapid healing of operative wounds. Since Korean doctors prepare the *chim* (the needle used to puncture the flesh or go into the joints) by polishing it in their hair, and the results are terrible infections, the women could see the value of our boiling and steaming and scrubbing to kill the germs. As the Biblewoman has helped what she could at nearly all of the operations she could calm the women's fears and give them a far better understanding of our work. The women need to be educated even more than the men, as they suffer so much at the hands of native doctors.

Dr. Smith does get discouraged at times; he is working alone, as all I know about nursing is what I have picked up myself, and the Korean helpers are new, the two men are only high-school graduates and the nurse for the women is a country woman, not yet baptized, who had only been

* Mrs. A. F. Schauffler.

with foreigners a month before we took her on. We think there is a Korean nurse in sight but with so many hospitals needing them, the few available at any time are wanted in a dozen places.

ANDONG.

The Suikol Bible Class

A CHOSEN MISSIONARY

My itinerary for Bible-classes in little country towns was all planned for when a Korean church officer, dropping into my study for a brief call, said that the women of Suikol would like a Bible-class some time, if the *Pouine* (the lady) would go to them. A call to hold a Bible-class is always hard to refuse, and surely this call must be answered, and time otherwise planned for somehow given to a class. But there was one obstacle not in my power to remove. It was rice harvest, when the country people are up to their eyes in work. And only during rice harvest had I leisure to go. A letter was quickly dispatched to Suikol, asking if, for a few days, the women could gather for study in the mornings, and for meetings in the evenings. Word came back that busy as they were, they would have a class.

Truly, itinerating is a great privilege, and no time for it is more beautiful than the warm, sunny autumn days. The trip to one's destination along some beautiful Korean road is a joy from beginning to end. Our nice little Biblewoman, Mrs. Choi, is my travelling companion. She is a gentle but sprightly little woman, who has been cast off by her husband because of her faith. She is cheerful, earnest and zealous, and I am sure that our women are always repaid for attending a class, if Mrs. Choi can be one of the teachers.

About fifteen women gathered every morning in the neat little church at Suikol for two Bible lessons, one in James, the other in Mark. Then, after lunch, some of the women were off to the fields to bind into sheaves the rice-stalks which the men had cut, while a few of the older women took us from house to house for preaching. The little courtyards were bee-hives of industry. Often the women never stopped their work to ask us into a room, and Mrs. Choi had to preach to them as best she could.

House-to-house visitation is part of the schedule of the country Bible-class. Every afternoon, some Christian woman takes us to heathen homes of her acquaintance, and we sit on the warm floors of little Korean rooms, or on a mat out in the sunny courtyard, while the Biblewoman preaches *at* the lady of the house, or, if there is a group of women, addresses her remarks, with true Oriental deference to age, to the oldest, and often the most unpromising woman present.

The presentation of the gospel is of the simplest,—we are to believe in God's

Two little Koreans, Namsu and Ouk Youngie. Photo. given by Mrs. A. F. Schauffler.

Son, who died for our sins, and if we believe, we receive eternal life, and will go to heaven. We are usually well received, and often, after preaching, refreshments are served, but the preaching at best only calls forth a few remarks on the part of the hearers, never a discussion or an argument—and how could it be otherwise? The lives of these women are narrow and limited beyond our comprehension. The rich pass their time in passive idleness; the poor pass theirs in drudgery. Books, music, pictures play no part in their lives. There is no mirth at their feasts; they have no solace for their sorrows. Life is bounded and marked by the great physical event of the wearisome fifth chapter of Genesis. But, sometimes, like Enoch, a woman steps out of this monotony and walks with God! The glory of the Lord rises on such a one, and if she will but arise and shine, there will be in her quiet little straw-thatched village an influence of marvellously sweet and regenerating power. I think that we shall some day find that many a poor ignorant Korean sister has shamed us by her soul-winning and by her spiritual attainments.

But to go back to my class. One evening, as we were returning in the dusk from a preaching tour, our guide stopped to exhort a woman to believe, who, the guide said, had become a backslider. The woman's reason for not believing was the *ping-su*. When that was over, she said, she would believe again, but the children wanted her to observe the *ping-su* of the father. The *ping-su* is the offering of sacrifices to the dead. So we left the poor creature in the falling darkness. That darkness was soon dispelled by the morning sun, but has the woman ever let the sun of righteousness rise on her darkened mind and flood it with light?

I wish that you might see a Korean country Bible-class in session. On dusty straw mats in the little mud church sit the students—old, toothless grandmothers; little girls with years of childhood's freedom still before them; young girls who will soon be subject to the rule of a mother-in-law; brides in gay silk apparel; and mothers, prematurely old, with sprawling, dirty babies. On a crude, narrow bench sit the teachers—sometimes two Bible-women, sometimes a Biblewoman and a foreigner. Hymns are sung in the s t r o n g, unmusical Korean voices, prayers for spiritual blessings are offered—and I wish you might hear the prayers of some of these women—and the portion of the Bible which has been chosen for study is taken up verse by verse. The lesson should be taught carefully and painstakingly, that its meaning may filter into minds unaccustomed to exertion.

Among the women who came to the Suikol class was a poor demented creature. One morning, as I was teaching about the healing of the demoniac, as told in the first chapter of Mark, this woman gave a weird cry, and began to roll on the floor. It interested me greatly to learn that the Biblewoman considered her a demoniac. Demon possession is an accepted fact by the Koreans, and the demoniacs of the Bible need no explanation to them.

The last afternoon of the class I gave a party—a daring thing to do, for the food I had brought from home was about exhausted and there were no near-by shops. But I had received gifts of potatoes, persimmons and eggs; there was still some bread in my food-box, tea, and a bottle of jelly which had never really "jelled," but the sweetness of which would please Korean palates. These dainties were set forth as attractively as possible, and not only did all the ladies of the class attend, but an uninvited neighbor or two turned up.

The next morning my boxes were packed, the itinerating table and cot folded and tied in their bag, and three strong coolies were soon carrying my country outfit along the winding road. White-gowned women gathered for the last farewell, and in the pretty phraseology of their country, bade me "go in peace!"

In "Pigville"

Mrs. R. O. Reiner

Last summer I was superintendent of the "Pigville" Sunday School. Isn't that title enough to turn one's head? Although it was we foreigners who dubbed it that, I don't know whether it has another name or not for I hear that the Koreans call it that also. Pigville is located just back of the hill behind the Phillips' house where we were living temporarily while they were on furlough. If the wind is in the right direction, or rather the wrong direction, we are very much aware of the nearness of Pigville. The village usually has two hundred and fifty "resident" there and the families number about twenty. Do you wonder we dubbed it "Pigville?"† As in Bible times, the keeping of swine is about the lowest occupation there is and this village is known as one of the toughest around Pyeng Yang. Quarreling, drinking and all the accompanying sins prevail there.

The little new church among the hills at Pang Kol, seventy *li* from Andong. The church is the result of faithful preaching by Nam Mie Christians; the photograph was taken during Rev. Mr. Welbon's first visit there. Sent by Mrs. A. G. Welbon.

The Sunday-school was started by Mrs. Luckett, the former matron of our foreign children's dormitory. With some of the older children, who speak Korean well, she stopped by the road in front of this village and gathered some of the poor little waifs around them. This was the beginning of the Sunday-school. As the cold weather came on, an inhabitant of the village, in fact a "backslider" whose conscience was touched, invited the group to his house. The invitation was gladly accepted. Now that whole household have returned to the faith and are regular attendants at church again. The attendance at the school averaged about thirty-five, most of them dirty little ragamuffins, but with an attempt at clean hands and face and a hair-comb, for Mrs. Luckett insisted on these. Should you go a little early as you passed the open doorways, in almost every home you could see the mother or an older sister industriously combing hair or scrubbing off the accumulation of dirt! My first morning there, a little two-year old came in her "birthday dress"; some of the older children told her to go home and get a dress on. She came back in a few minutes all smiles, with one garment on, a very dirty dress!

I wish Mrs. Luckett* could tell you of the individual lives of these children; of some of the transformations taking place. I must mention one family, the saloon-keeper's children, con-

†Some time ago an ordinance was passed forbidding the keeping of pigs within the city. This caused an exodus of people with their pigs, and this was the origin of Pigville, just outside the city, at the foot of the hill.

*Now in this country.

sisting of two girls and a boy. The big girl and the boy especially, were very much opposed to the Sunday-school and did all they could to break it up, telling the other children not to go, snatching their cards away and tearing them up. Still no one was discouraged and they kept on inviting this family to come. Finally the boy said he would come if he had a song-book, so a bright red hymn book was given him. He and his sisters are among the most faithful attendants, learning their verses and singing lustily and while I was there this small urchin took it upon himself to help me keep order, reproving talkative or restless children with such dagger-like looks or words, you would have thought *he* had always behaved properly and couldn't understand how anyone else could help doing so!

FROM A LETTER FROM MRS. LUCKETT

At our little heathen Sunday-school, down in a village outside the old wall, we had today forty-three little boys and girls and babies. Oh, such bereft, woeful little mortals! Nothing could be poorer or dirtier! Our little school has been out on the side of the road all summer but now it is too cold to be out doors so one of the men of the village offered his poor little home. When we first went into that village to preach they gave us black looks but now we are met with welcome on every side. At our first session inside today, those who had dirty faces were sent home to wash up. We always begin by having a "wash up." They have improved greatly—though you might still see much room for further improvement. We haven't progressed very far yet, it is slow work teaching little darkened minds even the simplest truths, you must go back to the very beginnings, and farther. But they sing *"Yasu sarang hasse mun,"* "Jesus loves me" until they almost raise the thatch, and they know John 3: 16—and oh, how every little head goes down into little brown hands, so sweetly and reverently, as we pray to *blannanim,* Jehovah! I always have a lump in my throat at that sight. I know our Father is glad at the sight.

I must tell you just one little incident of the day. There was such a tiny little girl, not nearly to my waist, with a baby brother as big as she was, and oh! so cross and dirty, tied to her back. She sat down carefully with her heavy burden and kept her little body bent over so as to make the baby comfortable, but he just would not be good or keep still. He screamed and beat at her. Then she stood up, swaying her little body back and forth and patted the baby, as I've seen mothers here in Korea doing in church, a hundred times. She did want to stay so much, but nothing quieted the baby and she had to go away, which she did, weeping, and we just sent the prettiest picture card we had and a nice, fat ginger cooky after her. Yes, we give our Sunday-school ginger cookies. Don't they get candy in America? And our little ones here haven't had a good thing nor a pretty thing in all their little miserable lives in their wretched village of Pigville, where there are more pigs than people.

We were very sorry to see Mrs. Luckett go, though we know she is needed elsewhere and has done so much for our little school here. There were thirteen children from other stations in the dormitory last year. Miss Fanny Cleland, the new matron, arrived just in time to see Mrs. Luckett before she left and it was a great satisfaction to both of them. We are to have two teachers this year, aside from the matron, which is more than we have had before. *Mrs. E. M. Mowry.*

A LARGE part of my time and energy has been spent in the school for our children which Mrs. Hunt and I started. While this is one of the things not usually mentioned as missionary work, yet, situated as we are, away from any school, and with four children of school age, it was quite necessary that something be done. Mrs. Hunt gave her guest-room to be used as a school-room, and our equipment consisted of a blackboard, an eraser, a box of chalk, a bell and some odds and ends of school books. Although neither of us had had previous experience in teaching, we did the best we could and hope the children have made fair progress. *Eva P. Pieters, M. D.*

CHAI RYUNG.

A Korean Appreciation of Mrs. W. M. Baird

THE following article is a translation which I have made of an article which appeared in a recent number of *The Christian Messenger,* the union Christian newspaper of the Church in Chosen. It was written by a young man named Kim Tai Yun, who had studied in the Christian College at Pyeng Yang and been under Mrs. Baird's instruction. It is an unusual tribute, giving not only an insight into the Korean habit of thought, but an expression of real appreciation of Mrs. Baird's work.

(*Rev.*) *Walter C. Erdman.*

"How sorrowful we are! In the day when God created the heavens and the earth he created also this Oriental peninsula and placed therein our "twice ten millions" of people. In the grace and love in wnich He has nourished us through four thousand years until this day He sent from America, many thousands of *li* across the sea, Lady Annie Adams,* whom He used as His precious instrument to cause His light to shine in every part of our peninsula. Through her also He instructed the young men who dwell in our benighted valleys and led them forth in the path of a new enlightenment. His love continued even until this day, but now . . . Is it that He wished to give rest to her soul who for so many tens of years has labored here? Or has He ceased to regard the people of this land? . . . Suddenly He has called her soul to His kingdom. Is God without loving kindness or is this our unavoidable fate?

Alas, for her going! River and mountain sigh for her unceasingly. Forests and flowers sing out their sorrow. Alas, that she cannot return! As if the sun and moon had ceased to shine, our senses are darkened. As Moses in ancient times rescued his people and led them out of Egypt into the land of blessing; as Joshua cleansed the dark and defiled land of Canaan and set up a spiritual kingdom there, so our Lady Annie Adams led out our people and brought them unto God. She cleansed the darkened minds of our young men and nourished in them a spiritual intelligence. Truly she was our teacher! She was our shepherd! She was the mother of our faith! . . . Her going is like the going of our own parents. The loss of her is as when a flock loses its shepherd. Her abundant labors through several tens of years spread their influence over our peninsula and stimulate our own intelligence; her abounding mental energy flowing over these mountains and valleys through times coming and still to come will broaden our own minds but . . . Where is the place to which she has gone? Where is she now? In life or in death the thought of her soul was ever directed toward this people, and ever will be. She lived for us. She died for us. Oh, woe is me! In the land of eternal blessing she will peacefully rest . . . . but how shall *we* fare in *this* land? Is the compassionate God unmindful of our affairs? Her going is calamity for us, an evil circumstance. Though we weep for her till eventide it is not enough! Though our tears fall till the breaking of the day it is not the end of weeping.

How shall we honor her memory (comfort her soul)? O, my mothers and sisters! O, young men of our people! With sincere heart and faithful mind, for her sake, and with tears of love, receive and possess and preserve the heritage she has bestowed upon our land!"

* It is the Korean custom to refer to married ladies by their maiden name, with an honorary title added.

For Whom Christ Died

ANNIE RHEA WILSON

"FOR whom Christ died!" Was ever appeal
More suited to quicken our hearts to feel?
As we remember the way He died,
And think of the Cross of the Crucified.
"For whom Christ died!"—and then when we
Each say: "He gave Himself for me,"
We own the very highest claim
That can be made is "In His Name."
"For whom Christ died!"—and who are they,
For whom this appeal is made today?
Its scope is wonderful and wide—
"God loved the world," for whom Christ died.
"For whom Christ died!"—the reason why
Our hearts should thrill to the bitter cry
Of the needy and wretched which we hear,
Is because He counted them so dear.
"For whom Christ died!" He set the price
Of uttermost love and sacrifice.
No gift too great compared with this,
For greater love hath none than His.

Graduates and teachers, Women's Bible Institute, Pyeng Yang. No. 1, Mrs. Swallen; 2, Miss Best; 3, Miss Doriss; 4, Mrs. Holdcroft; 5, Mrs. Blair. The fourteen graduates represent six provinces. Notice with what honest pride they show their hard-earned diplomas! Photo. sent by Mrs. W. N. Blair.

Some Pyeng Yang Paragraphs

FROM MRS. A. W. GILLIS: You may be interested in the life of my little sewing woman, who also does our wash. For a long time she was persecuted for her belief by her husband. In fact he did all in his power to keep her from church, beating her, tying her up with her baby just out of her reach, etc. He was a drunken brassmaker, with one unusual trait, in that he was very fond of one of the two little daughters. About twelve years ago, when the husband was as hard and opposed to Christianity as ever, the little daughter died. The Christian neighbors were so kind, I remember that we lined the little casket with white. And the father was so touched that he started coming to church and soon became a believer. His business associates were all heathen drinking men and he was unable to stay with them and keep the Sabbath. He was helped to start in business for himself and for a number of years they were a happy and prosperous family. In the last few years economic conditions have changed, with disastrous effect on the brassmakers. Now the family are in very straitened circumstances, and the little mother is supporting them with her wages for sewing and washing. She is always so happy and sunny it is hard to realize all the trouble she has seen.

FROM MRS. W. N. BLAIR: The woman just back of me in the picture is one of the three women leaders in *our* city church. The other two graduated last year, so they are all well prepared now. Two of the women in the picture could not graduate at last because they did not pass some of their examinations. I felt especially sorry for one of them. We were not sure about her until the day before commencement. In the meantime, ever so many friends had come from her home about twenty miles away, to see her graduate and to bring gifts from friends.

She was inclined to be a little rebellious that evening, but by the next morning she had conquered herself and came to see the others graduate with a beautiful spirit.

Once during the class we entertained all the officers and pastors from our country district, about fifty, to a *kuk su* dinner. *Kuk su* is a kind of vermicelli, very long strings, in a thin soup, with plenty of red pepper and a little pickled cabbage on top. We added a little stewed chicken and soup to each bowl. You buy the *kuk su* at shops, where they make it in big individual bowls at about four cents a bowl—so it is an easy and inexpensive way to entertain and the Koreans love it. Speaking of social functions, some weeks ago I had quite an innovation when I invited the four elders of our city church to dinner *with* their wives. We asked them beforehand, if they would like it. Of course it is not in accordance with *custom*. They seemed delighted. I had the four ladies sit at my end of the table, two on either side. Then I had their own husbands sit next to the two farther from me, and the other two men on either side of Mr. Blair, so no one of the women sat next to a strange man, which would have embarrassed them. We had such a good time. None of them were very young people, or they might not have come. We have no desire to hurry changes of custom, they would not know how to use our freedom of social intercourse, but whatever helps them respect and honor womanhood is all good and that is one of the evident results of Christianity.

From Miss Margaret Best: I am back in my old work again, and so happy to be here! We have seventy-five women enrolled in Bible Institute—fifty-seven of them our own Pyeng Yang station women and eighteen from other stations and missions. They are an earnest company of women, the majority of them being actively engaged in Christian work in the communities in which they live during the greater part of the year, but taking advantage of this two and one-half months' term of study to prepare themselves further for their work. One woman came with her husband from a Canadian Presbyterian station three hundred miles from Pyeng Yang. The husband is studying in the Theological Seminary now in session, and the wife has enrolled for study in the Bible Institute. Truly, they have come far in their desire to fit themselves to be worthy ministers in that far-off corner of the North. It makes one eager to give them the best instruction and help possible.

Chai Ryung Items

From Mrs. H. C. Whiting: To-night is the second annual meeting of our missionary society; we have ninety-six members, of whom the greater part go out two by two every Sunday to unbelieving neighbors, talk with them of salvation and invite them to church. Eighty-nine women have been led to Christ during the past year, besides many in the country districts who were reached by the four members of the society who were sent out for a month each to preach to heathen villages at an expense of $3.50 gold apiece for the month. A pretty practical missionary society, I think. Lately I have been translating and writing news items of the progress of the church in other countries and having them read. The women are greatly interested, as it is all new to them. A globe helps us out, but we sometimes get a little mixed, for instance, when the Philippines was the subject, and at the close a woman asked where it was, and another replied, "Why, don't you know? That's where Paul was put in prison."

The session of the church appoints the president and vice-president of the society, and they themselves select the secretary, treasurer, and five members to serve as arrangements committee. They meet with me (as president) to plan programs and suggest lines of work. It is a most formidable affair, so solemn that it leaves me subdued for a week with the weight of responsibility they make me feel.

Going through the main street of Chai Ryung on the way to their class.

A crowd of unbelieving women were here at our house a couple of hours ago, the foul odor is not yet out of the house, and, poor things, their lives are as foul. Without God and no hope in the world describes them truly, and yet we have seen just such transformed to bright, intelligent women, with around-the-world interest and hope set on things above, with experiences in spiritual things of which they are able to talk. Jesus, the Light of the World, is illustrated in thousands of lives and places in all the greater contrast to the heathen darkness.

FROM MRS. W. B. HUNT: These two pictures tell more plainly than words how this people hunger and thirst after righteousness. The crowd on the hillside are those women who attended the General Class for Women. Their ages are from ten to eighty, or over, and the class is of eight days' duration. Shut your eyes and picture in your mind this class and consider earnestly the proposition to teach fifty people—ages from ten to eighty—how to read in eight days. What would you expect? It can't be done, but you must just go at it as if it can, and the Lord does the rest; because those who are hungering to read the Bible for themselves almost never come back to the class again, because they have taken

The general class for women out on the hillside at Chai Ryung in the spring of 1916.
Photos. sent by Mrs. W. B. Hunt.

the start gained in class and have daily at home pushed on toward victory. The next year they go into the higher class. When we part, it is with joy and sorrow on the teacher's part, with loving expressions of gratitude on the part of these dear child-like women.

The second picture is of these women after the prayer-hour, held at the church (because no other place was large enough), going through the main street of the town to their class work at the Bible Institute. It was a procession that preached to the on-gazing heathen that there must be something in this religion to cause this army of five hundred women willingly to give up work and home and even the necessary food in order to meet together to study. Yes, God is their Captain and He is surely marching on! May the women at home not forget to pray for them.

The Difference

It was during a great Indian famine. A prince of that land of famous jewelry and fatal poverty greeted a guest with the question: "What would you enjoy doing to-day? An elephant ride? A visit to our family treasure-house?" The day was spent in inspecting necklaces, bracelets, and capes of pearls and diamonds held together by almost invisible wires; gold and gems, gold and gems, till the eye wearied of them and all sense of value was effaced. As the guest was conveyed back to the palace, he looked out across the plains where millions of the prince's subjects were stretching forth bony fingers for what little the missionaries could give to save them from starvation!

In Chosen, far away, a little country church heard of India's suffering and a collection was started. One woman had not cash to give, nothing she could call her own, except two crude silver wedding rings—her only insurance that there would be funds enough to give her a decent burial. They had been saved for that purpose! Many a spring when the grain was all used, the barley harvest far off and starvation so very near that the temptation to sell or pawn was almost too strong. Could she give them into the collection? But think of India's women and children dying of starvation! When the collection was counted the rings were found among the coins. That is the difference Christ creates!

"One of the soothing balms of Gilead to a six-day Oriental irritation, is the Sunday morning congregation, resplendent in flowing robes of immaculate white. Crisp and brilliant are their garments, with here and there a splash of color coming to its own among the young women and the children. We have much to learn from such a sight. Much has been said concerning the hygienic value of white cloth. Black cloth will exclude the sunlight from the grass over which it is spread and will kill the vegetation. White cloth will do the opposite. Apply this fact to the garments with which we drape our Oriental and Occidental bodies and where is the advantage of comparison? This is something for us long-tailed, frock-coated, black-robed Westerners to ponder upon with humble awe. . . .

"Another thing we can learn from the Koreans, is *politeness*. Some may say, 'it is only a thin veneer.' This gibe can be flung at any nation; but I like the native salutations; their long drawn out inflections are pleasant. Compare our curt 'Good-bye,' or brief 'So long,' with their more sonorous, more musical and feeling phrases, such as 'Go in peace,' or 'Go and come in peace'; also, 'Have you rested peacefully under the grace of God, since last we met?' 'Let us meet often in the future.' Oh, of course, it takes time! But we err, if we begrudge the few moments so delightfully spent in the felicities of social intercourse, the amenities of life. They are the pearls that clasp together the common beads of humanity into one resplendent rosary."

A Missionary in *The Korea Mission Field.*

I left home when Mr. Miller was out in another part of the field; he returned and went again ere I reached home—the above repeated twice, so it has been a long time since I have seen him, except when our "two ways met." You ask, "Why do you not go together?" As a rule, it does not enable either of us to accomplish as much as when we go alone.

Chong Ju. (*Mrs. F. S.*) *Susan D. Miller.*

Etiquette in Robberies and Weddings

MRS. B. S. LUCKETT

Watching the Missionary take a snapshot. Sent by Miss Jessie L. Rodgers.

WE have no police protection here, and there have been many robberies in our compound. One of our missionary ladies was sitting in her study at ten o'clock one summer evening, when a man walked in with an open knife in his hand and demanded her money. A friend happened to be in the house and ran for help, which scared the man off. He has never been found though the Japanese police from the city came out a number of times and asked the *age* of the missionary—which seems to be the most necessary fact in securing data about robbery! We had two attempts at robbery in our Children's Home this fall, the thieves were in the house but were frightened off. It is Korean *pup* (which means custom) to return a *second time* when you are on a thieving expedition. You usually wait one or two nights, then return. After that you do not favor that house again, perhaps for years. There is some comfort in a custom that settles matters so satisfactorily. Our nearest neighbor had a fine cow stolen out of the shed, night before last, the calf being left behind. They will, no doubt, call for the calf in a night or two. It is a common matter to have your chickens, cows and garden-stuff stolen. We had a pet deer who was growing beautiful, velvety horns; a thief came and cut off these horns. They make a costly medicine of deer-horn which they sell for consumption and other incurable troubles. This whole heathen land is a land of thieves. The poor people pile their little garden product about their doors in order to protect it. The grain they thresh out they store under the mats, spreading it all over the dirt floor. They never leave their houses without some one to watch.

They never catch a thief. If he comes they shout and scream in order to scare him away. Sometimes he digs his way into their rooms through the mud wall. In our house they stole all the pencils and paper and many books and other treasures. . . . .

The man who does all our out-of-door work had a son married recently. The groom sends all the bridal clothes for himself and the bride to her to be made up a month or two before the wedding. The sending is an event, and we were invited to go and see the things. The little Korean house was of mud and thatch, two tiny rooms and the kitchen. The only furniture was three chests containing the clothing of the household and mats for the beds. In spite of that poverty there must be great expenditure for the wedding of their only son though they will be in debt for it all the rest of their lives. They were so proud to have us come to inspect the bridal gifts. They unrolled one bundle after another. There were about five pieces of silk gauze for the skirts—which are worn, one above another, of various colors (as many as five), but the outside one is always a deep red. Then there were pink, blue, green, white and yellow silks for the short jackets and cotton goods for the underwear for the bride, and yards of white silk for the groom's long coat and trousers, red and green goods for the comforts and great bales of cotton to pad everything. After we had seen and admired it all, a little table was brought in (we all sat on the floor) and we were served all sorts of Korean dainties (?)—much of which I made myself eat because of the kind and generous hearts that presented their best.

We were thanked and thanked for coming and invited to return at night and see the gifts being taken to the

bride. What we had seen was only a part of the real gifts. Other things to be sent the day of the wedding are a chest with many hair switches, two big rings, brass bowls and the bridal ornaments of silver. Our poor old Ox Sa Bang who earns as outside man the sum of four dollars and fifty-cents a month has gone in debt for about fifty dollars, a debt from which he will never be free. All the feasting and entertaining cost him yet more. That evening we went again to the dark and dirty little village to the bridegroom's home where the near relatives of the groom had gathered. There were the lanterns of red silk gauze, showing that a bridegroom was within. These were lighted by a relative, the men in their long, white coats and little high hats. Then the big bundles of clothing and cotton were brought out and taken on their backs, with much laughing and excitement. The procession consisted of two lantern-bearers, two burden-bearers and several other relatives. The bride's things are always carried at night by the friends of the groom. If they can get a rich man to carry the load it means great prosperity and good luck. This bride has never seen her nineteen year-old betrothed. Though they are both of Christian homes they observe the old customs.

PYENG YANG.

WE were giving a group of boys some leaflets, when one of them said: "Give Old Rock one." As the name was new to my ears, I asked what they meant by giving such an old name to such a new boy. The reply was: "The Koreans give their boys names that will make the demons believe they are worthless, and unloved by their parents. Thus the demons will be less tempted to harm them. Old Rock is named after a crumbling, moss-covered, unsightly object. They give them worse names than that sometimes. Piggy, for example." "Yes," spoke up one of the boys, pointing to a pretty child, "that boy's name is Piggy." All the boys laughed and Piggy joined in, looking very much ashamed though. The evangelist said: "Piggy's mother is one of our new church attendants." "Then you tell her for me that one of the first things she must do is to change that boy's name, and if Old Rock's mother believes she might enjoy calling him Payturo (Peter)," I replied. I give it in Korean because it sounds better, I think.—*A Chosen Missionary.*

"SINDAI village and church lie on a wide sandy stream with no bridge. So when I approached it, after a tramp of one hundred miles, the problem in cold weather was how to get across. As I stood on the sand and began taking off my shoes and leggings, I would hear an old man on the other side call: 'Never mind your shoes, Pastor, just wait till I cross.' Then Grandfather Yune would run down the levee, pluck off his sandals and socks, and, wading the stream, bow low in greeting, then turn his back towards me and say: 'Jump on.' Would any young man want to ride on an old grandfather's back across a stream on which ice might be floating? But he would take no refusals. 'We Korean farmers are used to working in the rice ponds when the ice is on them and the Pastor is not. Get on my back.' This was his alabaster box of ointment and who could refuse it?

"Dear old Grandfather Yune, he has crossed before me and, when at last I go down the bank of Jordan, I shall probably hear Grandfather Yune call over: 'Don't take off your shoes, Pastor, I'll be over in a minute.' And what a greeting we shall have when we reach the other side! Shall I then recall the hundred-mile tramps, shall I think the cost too great?"

CHUNGJU.

(Rev.) F. S. Miller in
The Korean Mission Field.

Miss Blanche I. Stevens, Photo. loaned by Miss Adams, Detroit, Mich.

With Presbyterian Young People

"The dutiful son in Chosen thinks this a pleasant way of showing his filial piety. We may not think it cheerful but as long as his parents are so pleased and satisfied it must be all right. It is another evidence of the common sense of the Far East about some things concerning which we have lost our common sense.

As soon as the parents reach the age of sixty years, the son lays away—often in a conspicuous place—the caskets that shall contain their earthly remains. It sometimes makes one feel slightly melancholy—perhaps nervous—to be entertained for the night in a room that contains these tokens. One night many years ago we were so located. The coffin was resting on two rafters that extended along the end wall of the room—such as are found in all country houses and are so useful for holding the household clothing and pumpkins and for bumping your head. The ends of these rafters extended through the wall and projected a foot or two under the eaves on the courtyard side.

Shortly after we blew out the light and lay down—just as we were dropping off—out of the coffins began to come forth sounds such as ghost-stories say dead men make when they think of their past sins and toss uneasily in their coffins.

My Korean companion stood it as long as he could and then we lit the lamp and got up to investigate. Lifting the lid we found nothing but dust inside. Still the noises came forth as soon as we let it down and stood silently listening. Finally, the Korean burst into a laugh, opened the door into the courtyard and investigated the ends of the rafters. He was right. The family chickens were roosting on those ends, and every time they scratched the rafters the coffin, acting as a sounding board, repeated the vibration and threw it back and forth within its cavity.

However, this discovery did not cure the insomnia of the chickens!"

A Chosen Missionary.

Opening the Christmas Box.

Harriet E. Pollard.

I do so wish that the thoughtful people who planned and sent our gifts could have seen the joyful faces of those who received them. We gave a small bag to each Sunday-school teacher; mittens for the baby to those who have babies (and such a hard task it was to discriminate! Those who haven't babies are either grandmothers or have little slave-girls working for them); warm gloves to the Bible-women; pencils and notebooks to second grade girls, handkerchiefs to the smaller girls; a wash-cloth and a bar of good toilet soap to each dormitory girl; pencil-boxes to upper class Academy girls. The scrap-books and pretty pictures, we used as rewards for faithful attendance in our Sunday schools. To the lepers in the leper home, we sent pictures; scrap-books, toys, and such clothing as they could use. The dolls brought cheer to some sick children in the hospital, to poor little country girls who don't often see anything so foreign and to the children of some of the church officials.

The knives which were evidently meant for school-boys, I couldn't very well give to them without seeming partial, so I gave them to the two Korean pastors, the elders in the three churches and a few of the secretaries of missionaries who do a great deal for us all in helping along the cause and without whom some of us would not know how to meet the emergency situations which

(*Concluded on page 44*)

HOME DEPARTMENT

PROGRAM SUGGESTIONS FOR MARCH

Japan, the Sunrise Kingdom.

[From the Northwest Board comes material for much more than one program on Japan. We spare space to print most of this material, with some condensation, omitting, for this purpose, our usual *Ways of Working* suggestions. In arranging programs our readers can choose what is best suited to their audiences and resources. —Editor.

Devotional period.

Bible Reading:

A Country of Idols: The Work of Men's Hands: Psalms, 135-15, 16. 17; Ps. 115, 6; Jer. 10.1-2; The Customs of the People Are Vain: Jer. 10, 3, 4, 5; The Comparison of God and Idols: Jer. 10-6, 10, 12; We Are All His Children: Rom. 10:12; Their Helplessness: Romans 10-14, 15; Our Responsibility: Mark 16:15.

[Have the following mottoes printed on white paper 24 x 36 inches, and hung where the audience cannot fail to read.]

What native Japanese educated in the United States was founder of a great Christian College in Japan? College: Doshisha. Joseph Hardy Neesima.

Who compiled the great Japanese-English Dictionary and was the chief translater of the Japanese Bible? James C. Hepburn, the first Medical Missionary to Japan.

"[The will of God will be done; but oh! the unspeakable loss for us if we have missed our opportunity of doing it!"—*Bishop Westcott.*]

Hymn: "Christ for the World We Sing."

Prayer for our Missionaries in Japan.

Paper: "Cherry Blossom Time in Japan; Japanese Love of Nature; Festivals; Sacred Mountains; Temples, etc."

Playlet: *Overheard in Japan.* Leaflet to be obtained from the Boards.

Short Papers: Famous Statesmen of Japan; Our Forces at Work in the Sunrise Kingdom; Missionaries as Diplomats; Do We Understand the Japanese?; Are the Japanese Honest?; Peeps into Japanese Homes; Japanese Immigration; The Death of Gen. Nogi; Japan, Today and Tomorrow; Made in Japan.

[If no special staging can be made for *Overheard in Japan,* have a member of artistic gifts, sketch with colored chalk or pastels on an old sheet, Fuji, as seen through gnarled old pines; a bridge leading to a Japanese house, where the scene is laid; or a lake, by the side of which can be seen cherry-trees in full bloom, or use Japanese screens with similar pictures. A table with an image of Buddha would carry out the thought as given in the devotional period. Another attractive way to make the Japanese effect is to have big branches of tree or bush, bare of leaves, but with many twigs, with pink tissue paper petals, clustered together and attached to the twigs. Make it as full as any plum or apple tree in spring. Girls in Japanese costume should seat the audience, and serve tea and rice cakes after the program. Japanese invitations can be sent to the uninterested and long-absent women. These may be obtained at almost any Japanese shop. Talk meeting for two weeks before. Get the spirit of enthusiasm in the air. If Missions are worth while, put into the work the best God has given you. Then you will find that women will pour into your meeting with delight, not as a matter of duty.]

Recitation by a Little Girl in Costume.

"I'm a Japanese girl, from Japan so far away,
I've a pretty soft kimono and a lovely sash so gay;
But, although I look so cunning, I am really very sad—
Just listen while I tell you, it will make you far from glad.

In Japan, we worship idols, which are made of stone and wood;
But all our praying to them never does us any good.
Some of them are very tiny, carved out of bits of stone,
With ugly, cruel faces—not one bit like our own.

There are others, very big—far bigger than this room;
And they stand in great huge temples, with corners full of gloom.
But do you think we love him, this idol cold and grim?
Of course we don't; how can we, when we're so afraid of him?

O, Juniors in America, you have a Saviour dear,
About whom Japanese folk would greatly love to hear;
Won't you save your dimes and nickels, that to us you soon may send
The glad and happy tiding of Jesus, your dear Friend."

Selected.

(*Mrs. Horace M.*) *Mary Hill.*

Minneapolis, Minn.

A most attractively printed and illustrated free circular is issued by the Board's Sunday-school Department, describing the itinerary of a trip to Latin America for the coming year. It is expected that the tour will be taken by Sunday-schools on a series of con-

secutive Sundays and the following reasons for the tour are given: Because Latin America has been neglected in the past; Is in the world's thought in the present; Has challenging needs for North American Christianity; Is the Theme of the Presbyterian Mission Study for 1917.

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

Dec.—Dr. Mary W. Niles of Canton, China. Address, Care Mr. S. W. Niles, 44 Bay St., Bloomfield, N. J.

Miss M. E. Patterson of Sangli-Miraj, India. Address, Preston, Ontario, Canada.

At Vancouver, Nov.—Mrs. A. P. Kelso of Ambala, India.

DEPARTURES:

From Vancouver, Nov. 30.—Rev. Dr. J. E. Williams, returning to Nanking, China.

From San Francisco, Dec. 8.—Mrs. Sidney L. Lasell, returning to Nanking, China; Mr. W. D. Boone, returning to Tsinanfu, China; Rev. and Mrs. Roderick Gillies, returning to Chieng Mai, N. Siam.

From New York, Dec. 12.—Rev. and Mrs. H. P. Midkiff, returning to Castro, Parana, Brazil.

From San Francisco, Dec. 22.—Rev. and Mrs. A. K. Reischauer, returning to Tokyo, Japan.

MARRIAGE:

At Dehra Dun, Nov. 7, 1916.—Mr. F. R. Collins and Miss Mary E. Fife of the Punjab Mission.

RESIGNATION:

Rev. and Mrs. R. M. Labaree of W. Persia. Appointed 1904.

DEATH:

At Peking, China, Dec. 18.—Rev. W. A. P. Martin, D.D. LL.D. Appointed 1864.

OPENING THE CHRISTMAS BOX

(*Continued from page 42*)

demand a translator skilled in Chinese hieroglyphics.

Words fail me to tell you how we used the pretty hair ribbons, marbles, warm sweaters, which are keeping some poor children warm, and the toys which were adaptable to their crowded houses.

The Sunday after Christmas, our Korean pastor's little boy, about three years old, sat on the men's side and while the contribution was in process of collection he mounted the platform and peeped around the pulpit desk to display his new red tam o'shanter and blue mittens. With an impish smile, he held up a pair of red socks to our view. But it didn't take his father long to deposit him on the other side of the curtain with the rest of his sex!

TAIKU.

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting, first Tuesday of each month at 10:30. Prayer-meeting, third Tuesday at 11. Visitors welcome at both meetings.

PRAYER-MEETING, February 20th. Topics: *Our Treasury, Chosen.*

THE TREASURER'S books at headquarters will close March 15, 1917. All final payments from Presbyterial treasurers must reach Miss Cattell, treasurer, on or before that date.

THE spirit of the "Sacrificial Year" is already indicated in the state of the Treasury, December 15th, the close of the third quarter, the receipts in regular funds standing about $26,000 ahead of the same date last year. While some of this is due to increased receipts from legacies, there is still a gratifying prophecy in the figures of the final results for the fiscal year.

MISS HODGE'S frequent calls to New York on Central Committee duty bring into active service our vice-presidents. Mrs. W. S. Stewart presided at the December Board Meeting, with its usual broad reach over many lands and their many needs.

THE NEWS of the death of Dr. Alice Mitchell came as a sad surprise; only a few weeks before with us here in health and cheer now quickly translated to the heavenly home; Mrs. Luckett's return from Chosen to take charge of the Livingstone Home for boys in Wooster, Ohio, was reported, also a brief visit from Mr. and Mrs. Midkiff of Castro, Brazil. We had the pleasure of welcoming as leader of the Christmas prayer-meeting, Mrs. J. H. Young, of Washington, who dwelt on the silences necessary to true communion with the Master and the sacrifices of a missionary life. Mrs. F. E. Hoskins, of Beirût, represented Syria earnestly, convincingly as to the pressing needs, but her theme was *preparedness* to take Syria for Christ after the war when "Missions will be free" and the new reference

Bible in Arabic will be ready for the first time in the language of one-sixth of the human race. "Prepare now for the great possibilities of the future."

Our special Christmas joy was the first completed Scholarship Fund of $5,000 in the Woman's Medical College of Philadelphia, to be known as the Mary Warren Thorpe Memorial Scholarship Fund for all time. Our former president was once a student in this oldest and best medical school for women and so high did the enthusiasm of their ten days' campaign run that our voluntary subscriptions exceeded the first aim and inspired a lively hope of a second scholarship in the near future. In these days of greater need for women physicians on the foreign field and of a smaller number of students in preparation owing to the expense involved, it is cause for rejoicing that our Society may have continuously one or two students always making ready for the urgent service.

We would express our gratitude to the Silver Publishing Co. of Pittsburgh for their most generous offer to send a free copy of J. H. McConkey's *The Three-fold Secret of the Holy Spirit* to each of our auxiliary presidents. The book is invaluable, yet without price, is now in its 30th edition, and as Dr. Speer says, "the best book, big or little, I have ever read upon this theme."

The Children's secretary suggests that all studying *The Land of the Golden Man* make a sacrificial offering for the Guatemala Indians in Latin America.

From Chicago

Meetings at Room 48, 509 South Wabash Avenue, every Friday at 10 A. M. Visitors welcome.

The Holidays are past and we have had time to rest and think over whether we will make our gifts to the Master's cause equal to our holiday gifts to our friends. Think what the showing will be when the books are finally unsealed!

The Brief but forceful talk given here by Rev. A. W. Reischauer shortly before he and his family returned to Japan in December, was a call the whole church should hear. That we may "see ourselves as others (missionaries) see us," shall we not look oftener into the mirror-sword that is "living and powerful" to discern our hearts?

Just at present there is a dearth of candidates applying to go out as missionaries. We need nurses, evangelistic workers and teachers, and are most anxious to get the 1917 list ready as soon as possible.

The Board has received clippings from Montana newspapers, telling of the impression created by the Home and Foreign Mission Educational Campaign speakers. Mr. Chappel's illustrated lecture on Spain and South America brought many business men to the meetings, and these are naturally well reported in the papers, for South America is the country in which every one is interested nowadays. Here are some of the unusual opportunities which our speakers have had: Mrs. Silverthorn was invited to speak before the Fergus County (Mont.) Ministerial Federation, and for an hour addressed that body on the subject, "The Pastor as Missionary and Leader." This address was warmly received, as anyone who has ever heard our gifted Field Secretary speak, knows it would be. In Waterloo, Iowa, Mr. Chappel gave an address on "Business Conditions in South America," his audience being the Commercial Club of that city. In this city, also, denominational union gave opportunity for meeting large numbers of women. Women's clubs have been invited to all the meetings, and thus many who never attend missionary gatherings have learned something of missions. Mrs. D. B. Wells's addresses are featured in reports everywhere. She is always referred to as a masterly speaker, and quotations from the address are given. Mrs. Guy Davis, speaking for the Home Board, has aroused much interest in that department of our women's activities. It was a happy thought to unite these forces in this great "drive" for missions. The co-operation of the pastors has been most encouraging. One busy Montana pastor wrote twenty-five letters to other ministers, into whose territory the campaign was to be carried, urging all assistance and telling of the importance and value of the conferences. Future appointments are: Illinois, February 4 to March 5; Minnesota, March 15 to April 7; Nebraska, April 11 to April 30; North Dakota, May 4 to May 18. You should plan to attend one of these conferences, women of the Northwest. You will get help in your problems, inspiration for service, and information on the subject of missions.

Leaflets on Chosen: *The Korean Girl in Transition; Village Life in Korea*, each 3 cts.; *Being a Boy in Korea; Home Life in Korea; A Wide-Awake Station in the Land of Chosen; Kimsic, an Impersonation, Cho-Son-a-Ky*, each 2 cts.; Silver Series, *Sketch of Mrs. H. G. Underwood*, 1 ct.

From New York

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

The Forty-seventh Annual Meeting of the Women's Board of Foreign Missions will be held in Albany, N. Y., on Wednesday and Thursday, April 22nd and 23rd. Miss Mary G. Janeway, 981 Park Avenue, N. Y., has been appointed Chairman of the Credential Committee, and it is hoped that every society will make an effort to send delegates to this meeting. Further details will be given next month.

Having Mrs. F. E. Hoskins of Syria again in our midst was a pleasure indeed. Contrary to what we should naturally have ex-

pected, her theme was *praise*. She said the clouds over the land of Syria had a silver lining in that the people have learned to depend on and trust the missionaries as never before. The missionaries have not been molested and all work is going on except the Theological School, from which most of the young men have been called to military service. Rev. Dr. F. G. Coan of Urumia, gave a vivid picture of the trying times in Persia during the past two years, paying tribute to the fidelity of the missionaries and the "dear native friends," and also to the courage and faith of those whose loss was absolute. Kindness to those who were aggressors has shamed them and led to their giving aid to their fellows. A revelation of the consecration of our missionaries, says Dr. White, is one of the results of the calamities in Persia. Another result is found in the opportunity to preach as never before a Gospel exemplified in deeds of service. The great tragedy makes a great opportunity for them and for us. Miss Theodosia Jessup spoke of her plans for "usefulness" in Sidon Seminary, for which she is preparing. From Miss Ruth Law we heard of the infrequency of letters from Syria and of the eager sharing of those that did get through with those who were interested.

OUR SUMMER OFFERING is almost $4,500, and we feel that the hospital for Yi-hsien is assured. Dr. Cunningham's heart will be filled with joy because for years he has had to do in one little room all that is done in a large hospital. In the entire station field of over one million people there is no hospital. The New York Presbyterial Society stands first in Summer Offering contributions and Westchester is second on the list.

The World Call to Service is the title of a book of programs especially for Young Women's Societies. It abounds in suggestions, each of the twelve programs containing more topics than could possibly be discussed in one meeting. Thus there is much chance for selection and variation. It will be sent to any address upon receipt of two cents postage.

LEAFLETS FOR FEBRUARY: *The Korean Girl in Transition; Village Life in Korea; Hospitals in Korea*, each 3 cts.; *Cho-Son-A-Ky; Kimsie; Pak-Si-Mi-Do*, each 2 cts.

From St. Louis

Meetings every first and third Tuesday at 10.30 A. M. Visitors welcome. Send to Room 707, 816 Olive St., for missionary literature.

WE had a brief visit from Miss Gibbons, who was our missionary in Japan for eleven years, returning on account of ill health. She is trying to get well enough to return some day. In the mean time, she finds opportunities for service now and then in the home land, and has persuaded eight or ten young people to prepare as missionaries to Japan. In speaking of this, she said: "Since I cannot go back myself, it would be better to send others."

THEN, too, Mrs. Wicks, of Peking, met with us one morning, and with a chart of Peking and surroundings showed us where their work lay, and cited instances of self-sacrifice on the part of the people, and their simple trust.

THERE was also an afternoon with Mrs. Nicol, of Syria, which was most interesting. The baby boy was with her, all unconscious of the fact that he had saved his mother's face, as the Chinese say, among the Syrians, by being a boy.

"*A Mission Study Class in Every Society*" is the slogan of St. Louis Presbyterial Society. Toward this end, we are to have a great Mission Society Drive in February and March. The call has a martial ring.

"PUT on a Mission Study campaign in the Junior and Senior Young People's Societies. Get the thirty or more young people's societies to move as one solid army. Call for 2,000 volunteers for the greatest drive in the history of St. Louis. Each society to organize a local company (or class) of ten or more and choose its leader. These classes to meet once per week for six or eight weeks."

OUR secretary for educational work is enthusiastic over the outlook in our territory, —the study class interest is growing so. In the First Church, in Joplin, Mo., three classes, aggregating one hundred and fifty, were ready for work January first.

OUR FIELD SECRETARY gave a brief outline of her last itinerary. The itinerating committee presented changed and new rules to govern this feature of our work.

THE "team" for promoting the "Million-Dollar Campaign" will enter St. Louis presbytery in February for a vigorous prosecution of the work there. Secretaries Brown, Speer, Halsey, Stanley White, Day, Millikin and Trull, constitute the team, and there will be several missionaries from countries interested in the campaign, able speakers. It may be well to mention some of the purposes for which this million-dollar fund is needed: Latin America Development; Siam extension work; Moga building fund; Philippines; Woman's College in Japan; Peking University; proposed College in Teheran; Evangelization work in Chinese cities.

From San Francisco

920 Sacramento St. Meetings first Monday of each month at 10.30 and 1.30. Executive session third Monday. Prayer Service first and third Monday from 12 till 12.30.

THE cruel war now raging in Persia, at Urumia, Salmas and Khoie, brings to mind the coming to San Francisco of "Hoorma of Salma," and her brother Simon, an itinerary preacher, in 1876. They could not speak English, but were rich in knowledge of tongues in their own land, Persian, Syriac, Chaldaic, Turkish, Russian, Armenian and a little German. They made their way, on arriving in San Francisco, to our Mission Home, which had just opened. Hoorma registered their names and added, "Be careful

to entertain strangers, for angels may be entertained unawares." This he wrote in Syriac, with the Bible reference.

Hoorma and Simon had no money. Mr. J. B. Roberts and Mr. Cyrus Carmony, of Calvary Church, promised to care for Simon, if we would give Hoorma a home in our Mission. We consented. Simon died soon after of consumption and was buried in Odd Fellows' Cemetery, where his grave is visited occasionally. Hoorma proved invaluable in overlooking the Chinese girls who began to come to our Rescue Home. After a term of years, Hoorma returned to Persia to comfort her mother over Simon's death, but the mother died a few days before her arrival. The Nestorians of that day were fine people—many of them were educated in the Fidelia Fiske seminary at Urumia. Now all the Salmos valley is one scene of cruelties and murder by the Turks and Kurds.

Jean Mackenzie has returned to Africa. She is to assist for a time in readjustments made necessary by the effect of war conditions upon mission work in Cameroon. Her ability to speak French fluently makes her services specially desirable in the territories subject to the limitations imposed by the French Government. She is brave to cross the sea at this perilous time.

Alice Mitchell, M. D., has been head mistress of the Woodstock school in India for many years. She enjoyed a furlough with her mother and sisters in New York. In the midst of their joy, she was suddenly stricken with an illness, and after two hours her life passed away. All friends will sympathize with the family in this great sorrow.

Leaflets: *A Wide-Awake Station in the Land of Chosen; A Sunday-Morning Jaunt; Syen Chun*, each 2 cts.; *Concrete Christianity in Korea*, 3 cts.; *Cho-Son-A-Ky*, 2 cts.; *Educational Series*, 3 cts.; *Extending the Firing Line in Korea; Home Life; Honest Labor Makes the Man*, each 2 cts.; *Kim Yong Sun*, 2 cts.; *Medical Mission Series*, 3 cts.; *Questions and Answers*, 5 cts.; *Sketch, Dr. and Mrs. Sharrocks; Mary Stewart McFarland*, free; *Yes! Just Boys*, 2 cts.; *Westminster Guild Bulletin*, 5 cts; *Twelve Christian Endeavor Missionary Programs*, 1917, 5 cts.; *Year Book of Prayer*, 10 cts.

☞Do not send orders for leaflets, Yearbooks or other literature to Woman's Work but to your own Headquarters.

From Portland, Oregon

Executive meeting at 10 A. M. on first Tuesday of each month, and popular meeting on third Tuesday at 2.30 P. M. in First Church. Literature obtained from Miss Abby S. Lamberson, 454 Alder St., Portland.

Our Board invites missionaries about to pass through our territory, to send due notice to Mrs. F. I. Fuller, 503 Spring Street, Portland.

Often we wish that all the women of our N. P. Board could sit with us as we are assembled for our semi-monthly meetings, and we felt especially so at our December meetings. At the first one the devotional service was led by Mrs. Steele, mother of Clarence Steele, of Boon Itt Y. M. C. A. at Bangkok, of whom and his wife Miss Hatch wrote after seeing them on her recent arrival in Siam, "They are full of the service for which they were sent." A brief memorial of Rev. Dr. Underwood, pioneer missionary of Chosen, was read, and a letter from Mrs. Barber, who with her husband, has recently returned to evangelistic work in Medellin, Colombia, S. A., was also read, telling of interest among the people, but that many are held back from manifesting it because of the strong opposition of the priests. She hopes to open Bible classes in some of the homes soon, but says, "The people are so afraid of the Bible, just to mention it scares them quicker than anything else. One man who is a Liberal and occasionally attends services said to Mr. Barber, "You have no idea how we Liberals are made to suffer. The priests will not pardon my wife when she goes to confession because I am a Liberal. They tell her the conservative party was founded by God and that true Christians all belong to that party."

At our second meeting of the month our treasurer made the glad report that at the close of this third quarter of our fiscal year we have already made more than our ten per cent. advance. Mrs. Bradshaw led us in our devotional service, using the story of the mother of Jesus and of the angels' message "Fear not, Mary," "Fear not, Joseph," "Fear not, Zacharias," drawing a sweet lesson of faith for us. A letter from Miss Van Vranken, head of the girls' school at Chiengmai, N. Siam, told of six weeks' illness to date, and the hope that she was "pulling out of the woods safely and surely now." We desire to call attention to the following from her letter: "I long for Webster's Unabridged, a Britannica, and a *good typewriter*. This is a pretty long want list, but sometimes one is in a position, if he knew the need, to put his hand on it." If any one is in such a position concerning any of these three items it will help our loved and faithful worker, and word can be sent to our N. P. Board headquarters.

There seems to be a slight misunderstanding on the part of a very few woman's societies about reporting the money of young people's societies. You are urged to encourage and organize young people's societies, but never to report their money. Report only money raised in your own auxiliary. Young people's societies, C. E.'s Guilds, each send their own money to their presbyterial secretaries.

Leaflets: *A Wide-Awake Station in the Land of Chosen; Village Life in Korea*, each 3 cts.; *Extending the Firing Line; Tak-si-mi-do; Kimsie*, each 2 cts.

Leaflets: *Two Masters* (a missionary drama, 5 cts.; *Her Morning Mail* (monologue); *A Missionary Adventure* (autobiography), each 3 cts.

☞Do not send orders for leaflets, Yearbooks or other literature to Woman's Work, but to your own headquarters.

RECEIPTS TO DECEMBER 15, 1916

By totals from Presbyterial Societies

The Woman's Foreign Missionary Society of the Presbyterian Church

Athens,	$229.17	Holston,	$108.70	Philadelphia, N.	$2,416.27	Washington,	$1,192.51
Baltimore,	1,384.74	Huntingdon,	1,244.53	Pittsburgh,	20,988.02	Wellsboro,	35.00
Beaver,	343.00	Huntsville,	32.60	Portsmouth,	321.00	West Jersey,	476.80
Birmingham,	58.65	Huron,	169.20	Redstone,	685.17	Westminster,	254.59
Blairsville,	478.00	Kittanning,	464.39	St. Clairsville,	445.32	West Tennessee,	124.50
Butler,	412.00	Lackawanna,	1,997.41	Shenango,	373.00	Wheeling,	284.10
Carlisle,	920.85	Lehigh,	414.36	Steubenville,	682.60	Zanesville,	475.40
Chattanooga,	129.65	Mahoning,	822.50	Union,	315.76	Miscellaneous,	1,397.93
Chester,	1,102.29	Marion,	413.14	Washington City,	2,044.80		
Cincinnati,	1,033.92	Maumee,	335.95				
Clarion,	336.37	Monmouth,	406.00				
Columbus,	698.50	Nashville,	174.00				
Dayton,	705.88	New Brunswick,	704.75				
Elizabeth,	1,644.00	New Castle,	737.49				
Erie,	1,026.27	Newton,	323.00				
Fairfield,	25.00	Northumberland,	930.00				
Florida,	2.50	Parkersburg,	142.00				
French-Broad,	60.65	Philadelphia,	2,695.93				
Grafton,	160.00						

Receipts from November 15th to Dec. 15th,	$55,380.16
Total since March 15th,	135,550.81
Personal Gifts to Missionaries,	12.50
Persia Relief Fund,	117.00
Syria Relief Fund,	50.00
Latin America Development Fund,	241.25
Siam Extension Fund,	1,006.50

(Miss) Sarah W. Cattell, *Treas.*,
501 Witherspoon Building, Philadelphia.

Woman's Presbyterian Board of Missions of the Northwest

Adams,	$30.35	Gunnison,	$86.00	Niobrara,	$80.46	Saginaw,	$448.35
Alton,	297.00	Hastings,	85.30	Oakes,	12.50	Saint Cloud,	165.55
Bloomington,	429.66	Helena,	6.85	Omaha,	249.75	Saint Paul,	1,103.37
Box Butte,	38.00	Indiana,	425.35	Ottawa,	269.00	Sheridan,	40.35
Butte,	65.54	Indianapolis,	1,331.13	Pembina,	125.00	Sioux City,	362.50
Cedar Rapids,	568.90	Iowa,	536.28	Peoria,	708.00	Springfield,	770.00
Cheyenne,	54.00	Iowa City,	232.00	Petoskey,	30.00	Waterloo,	504.60
Chicago,	1,404.95	Kalamazoo,	35.30	Pueblo,	517.63	Whitewater,	458.10
Corning,	335.50	La Crosse,	36.50	Red River,	153.65	Winnebago,	289.00
Council Bluffs,	287.00	Lake Superior,	134.10	Rock River,	374.20	Winona,	197.22
Crawfordsville,	612.49	Lansing,	266.00	Rushville,	265.00	Miscellaneous.	66.01
Denver,	535.30	Laramie,	12.00				
Des Moines,	445.85	Logansport,	431.25				
Detroit,	1,283.50	Madison,	219.25				
Dubuque,	245.23	Mattoon,	877.40				
Duluth,	362.50	Mankato,	280.61				
Fargo,	59.23	Milwaukee,	481.00				
Flint,	47.00	Minneapolis,	1,362.29				
Fort Dodge,	247.50	Monroe,	78.50				
Fort Wayne,	547.65	Muncie,	496.95				
Grand Rapids,	67.00	Nebraska City,	485.80				
Great Falls,	19.00	New Albany,	222.55				

Receipts from November 16th to December 15th, 1916		$23,295.80
Regular gifts	$23,284.05	
Persia Relief	11.75	
		$23,295.80
Total Receipts since March 16th, 1916,		$78,709.55

Mrs. Thomas E. D. Bradley, *Treas.*,
Room 48, 509 So. Wabash Ave., Chicago, Ill.

Woman's Board of Foreign Missions of the Presbyterian Church

Albany,	$467.25	New York,	$1,581.25	Receipts from Nov. 15 to Dec. 15,			
Binghamton,	242.37	Niagara,	246.38	Regular Work,	$10,524.24		
Boston,	236.00	North Jersey,	356.41	War Emergency Fund,	31.00		
Brooklyn,	936.60	North River,	317.00	Latin-America & Siam Extension Fund,	105.62		
Buffalo,	593.75	Princeton,	58.00	Latin-America Fund,	26.00		
Cayuga,	145.45	Providence,	37.00	Siam Extension Fund,	5.00	$10,691.86	
Champlain,	123.40	Rochester,	1,033.65				
Chemung,	268.85	St. Lawrence,	104.50	Total since March 15th,			
Colombia,	181.00	Steuben,	127.25	Regular Work,	$65,511.85		
Ebenezer,	55.45	Syracuse,	199.00	War Emergency Fund,	497.00		
Genesee,	15.90	Transylvania,	54.00	Deficit Fund,	42.00		
Geneva,	57.52	Troy,	35.00	Latin-America & Siam Extension Fund,	214.62		
Hudson,	197.10	Westchester,	413.00	Latin-America Fund,	30.00		
Long Island,	131.85	Synodical Society of Kentucky,	32.75	Siam Extension Fund,	5.00	$66.300.47	
Louisville,	79.05	Miscellaneous,	116.00				
Morris & Orange,	967.50	Interest,	427.63				
Nassau,	127.00						
Newark,	697.00						
Newburyport,	30.00						

(Mrs. Joshua A.) Mary B. Hatfield, *Treas.*,
Room 818, 156 Fifth Ave., New York.

Woman's Presbyterian Board of Foreign Missions of the Southwest

Abilene,	$57.20	Iron Mt.	$27.00	Rio Grande,	$47.00	Topeka,	$581.00
Arkansas,	40.11	Jefferson,	23.75	Santa Fe,	60.70	Tulsa,	91.00
Amarillo,	134.00	Jonesboro,	5.00	Sedalia,	169.00	Waco,	197.43
Austin,	57.22	Kansas City,	613.15	Solomon,	228.50	Wichita,	405.15
Brownwood,	37.00	Kirksville,	111.00	St. Joseph,	230.50	Bequest,	300.00
Carthage,	393.10	Larned,	222.00	St. Louis,	2,026.33	Miscellaneous,	287.34
Cimarron,	78.10	McAlester,	45.43				
Choctaw,	6.00	McGee,	173.50				
Dallas,	147.91	Muskogee,	142.56				
Emporia,	129.00	Neosho,	491.00				
Ft. Smith,	100.32	Osborne,	78.00				
Ft. Worth,	297.20	Ozark,	55.00				
Highland,	227.80	Paris,	100.86				
Hobart,	40.70	Pecos Valley,	25.00				

Total for month,	$8,482.86
Total for year to date,	23,357.88
Relief Fund for month,	75.24
Relief Fund for year to date,	219.50
Armenian and Syrian Relief,	2.00

Mrs. Wm. Burg, *Treas.*,
Room 707, 816 Olive St., St. Louis, Mo.

The Woman's Occidental Board of Foreign Missions of the Presbyterian Church

Benicia,	$216.50	Sacramento,	$194 60	Total for three months	$7,244.40
Los Angeles,	4,243.75	San Francisco,	611.00	Total to December 15th, 1916	17,710.00
No. Arizona,	5.00	San Joaquin,	482.75	Special to Missionary	20.00
Oakland,	450.70	San Jose,	351.25		
Ogden,	13.00	Santa Barbara,	215.90		
Phoenix,	208.75	So. Utah,	18.65		
Riverside,	232.55				

Mrs. E. G. Denniston, *Treas.*
3454 Twenty-first St., San Francisco, Calif.

The Prize Contest

As was promised last June we make in our March number announcement of the names of the successful competitors in the contest of advertisements for the WOMAN'S WORK-GET-ONE CAMPAIGN. We asked for "strong, brief advertisements . . . presenting convincing reasons for subscribing to WOMAN'S WORK." In response we have received over forty advertisements. Some did not exactly conform to the prescribed rules and had therefore to be laid aside. There were so many excellent ones that the judges, Mrs. John H. Finley, Chairman of our Committee, and the Editor, found difficulty in deciding which were really the best. But after consultation with another member of the Committee, the unanimous decision was reached that the first prize of ten dollars should be awarded to

NUMBER EIGHT, by
MRS. CALVIN DAY MASON of Ashland, Ohio.

This was printed in our number for December, 1916.

The second prize of five dollars is awarded to
NUMBER THIRTEEN, by
MRS. CHARLES SUMNER HOYT of Auburn, N. Y.

This appeared in our issue for October, 1916.

Special mention was also made of NUMBER TWENTY-THREE, by MRS. EVA RUTH AMBLER of Keuka Park, N. Y., in the number for February, 1917. As a little recognition of the value of this advertisement, we are giving to Mrs. Ambler a subscription to WOMAN'S WORK for one year.

We wish also to express our thanks to our friends for the interest they have shown in the Contest, for the excellent arguments they have sent us and, incidentally, for their many cordial and complimentary expressions about the magazine. WOMAN'S WORK, *by the Editor.*

"All along the purple creek lit with silver foam,
Silent, silent voices still, cry to them of home!"

DATE DUE

[redacted]			

DEMCO 38-297